

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 79.

The Miracles of Biblical History.

A correspondent, over the signature of "B. SMITH," writes as follows:

"You compare the so-called spiritual manifestations of the present age, with the reputed miracles wrought by Jesus Christ, and deny that there is or was, involved in either, any cause or effect beyond, or inconsistent with, the regular operations of nature's laws.

"Let me ask you, then, how you account for the raising of Lazarus from the dead, when he had been four days in the tomb; the extreme buoyancy of Christ's physical body, when he walked on the water; the power which he exercised in commanding the raging winds to 'be still,' and compelling obedience to the command; the conversion of water into wine, at the wedding in Cana of Galilee, and the feeding of five thousand hungry people, with five small barley loaves and two little fishes, and having a greater amount of fragments remaining than the whole original stock?"

It is true that we have expressed an opinion that the spiritual manifestations in the days of Jesus and his immediate followers, and those of the present day, were and are similar in character, and may be traced to a common cause and accounted for by a common philosophy. It is true that we have argued, and still hold, that there was nothing in the reputed miracles of Jesus, and that there is nothing in the spiritual manifestations of the present age, violating, transcending, or going outside of, the laws of nature.

Our communicating and manifesting spirits, assure us that all they do is, and must be, in strict conformity with the laws of nature, outside of which they are powerless to accomplish any thing whatever. They declare to us that they cannot, in any way, overcome the power of gravitation, so as to move ponderous bodies, such as pianos, tables, chairs, &c., without applying to them force superior to the attraction of gravitation, by which they are held to their positions. The forces which they use are not such as we use, or such as they used when in the flesh. They are such forces as they can control, but such as incarnate spirits cannot control. The names by which we designate these forces, and to which they assent, are Electricity, Magnetism, Od force, &c. The electric forces are said to be in great variety, suited to the conditions of the spirits who wield them. The philosophy communicated to us by our elevated spirit friends, accounts satisfactorily for everything performed by them, proving conclusively that all is done in accordance with nature's laws and with reason, requiring nothing of the nature of what has been understood by the term "miracle."

We are required, however, to account for the reputed miracles performed by the great medium of Nazareth. Well, then, Lazarus, in our opinion, was not dead, but entranced. Jesus, by his clairvoyant power, saw this fact, or spirits saw it for him, and communicated it to him. By the same means he knew when he would awake, or when he might be awakened by a call at the entrance of the tomb. There are, and have been in all ages, thousands of instances in which persons have been thus entranced and so remained for as many days as Lazarus is said to have lain in the tomb. Had he been really what we call dead—had his spirit been entirely separated from his physical form, Jesus might have cried "Lazarus, come forth!" till this time, and his body would not have obeyed the call; for there is no law of nature which will allow an exanimate human body to be restored to animation, and its ejected spirit tenant recalled from heaven and reinstated in its mortal tenement.

As respects what our correspondent terms "the extreme buoyancy of the physical body of Jesus, when he walked on the water," we only know that spirits have power to so overcome the law of gravitation as to raise articles weighing six and seven hundred pounds. Knowing this fact, and knowing, from their own teachings, that they do it by natural means, we have no difficulty in believing that he might have walked on the water, without having it frozen, as we have it in this country.

The command which he gave to the winds to "be still," was no more than every man possesses, in this age of the world; but the power to "enforce obedience to that command," is quite another thing. There are natural causes which sometimes stop the blowing of the wind very suddenly; but there is no natural cause which can instantaneously still the ocean's heaving bosom, when set in violent agitation, by the careering hurricane. Hence, although his clairvoyant powers might enable him to perceive that the wind would suddenly stop blowing, and to time his mandate in accordance with it, which would have been an act of disingenuousness to which his pure nature could not have stooped, the immediate stilling of the rolling waves could not have been foreseen by him, because it could not happen. The rational conclusion, then, is that the story was one of those exaggerations which did then, do now, and probably will yet for many ages, obtain currency, among all nations and people under heaven.

The seeming transmutation of water into wine, is nothing marvellous, to those who have witnessed the effect produced by biology. It is well known that persons effectually biologized, are so under the control of the biologizer's will, that they can be made to believe they are drinking brandy, gin, or wine, at his pleasure, and to see whatever color his mind chooses to give it, though it be pure and colorless water. If Jesus possessed the power of so psychologising all the wedding party as to make them believe they were drinking wine when they were drinking water, the phenomenon is accounted for. If not, it was wine, and not water, when it was put into the vessels, or this was another of those exaggerations of which we have spoken; and certainly no sane person can wonder that men were guilty of misrepresenting facts then, any more than they can that they do so now.

As respects the feeding of the multitude, with the five loaves and two fishes, there are several ways of accounting for it. There may have been a supply otherwise procured, or this may have been another of those accounts which marvel-mongers delight to set afloat, and which are more likely to grow in magnitude, by passing from reporter to reporter, than loaves and fishes are, by being eaten. We do not deny, however, that this account was literally true. If the atmosphere which surrounds all things on earth, and which pervades nearly all things, contains the essences of all the elements which constitute all things, as some philosophers aver, and if spirits can, by collecting particles of this essential matter from the atmosphere, furnish themselves with tangible hands and fingers, as both our sight and feeling have been made to bear testimony that they can do, we cannot see why they may not as well increase bread and fish, to any extent, by the same process, and that without violating or stepping beyond the laws of nature. The idea that bread and fish should be increased in bulk and substance, by any magical power, without the addition of matter, is ridiculously absurd. God himself could not do it—much less a being of his creation.

Our correspondent will perceive that we have presumed to infer that these accounts may have been exaggerated. Why may they not?

They were human beings who handed them down to us; and human nature is, and ever has been, fallible and liable to deceive and be deceived. Witness the many wonderful things which we hear of every day, and which never had an existence in reality.

It is but a few days since we listened to a positive asseveration, by a person of sane mind and moral integrity, that books—octavo volumes—were brought from one room into another, by spirits, when the door was shut and locked, and when there was no opening or aperture for even a mouse to pass. Thus it was affirmed that spirits could and did bring books from one room into another, through the solid plank of which the door was made, or through a partition wall, without fracture of either door, wall or book. Now suppose we let this story pass along, from mouth to mouth, and from year to year, for thirty years, and then have it written for the first time, what would it get to be by the time it should be committed to paper? And then suppose it to pass down, from generation to generation, for eighteen centuries, magnified as it must have been, in passing through a thirty years traditional pilgrimage; who, at the arrival of that far future period, would feel bound, or be disposed, to give credit to it, since it is so obviously false now? It is the veriest nonsense for free minds to waste their time and energies, in endeavoring to make the absurd falsehoods of ancient times, pass, in this age of better light, for rational truths.

If men and women would look within themselves for tests of truth, Reason would weigh and measure probabilities and improbabilities for them, and they would not take every absurdity and evident impracticability for a miraculous truth, merely because it has come down to them from remote antiquity, bearing the false label of divine inspiration. Then superstition, that paramount stultifier, would have to throw down its sceptre, and no longer hold sway over the human mind.

The Perception of Time.

What we call time, is a measure of duration. These measures are natural and artificial. Natural measures of duration, are revolutions of the earth; one around its own axis, and another around the sun. The one is called a day, and the other is called a year. The artificial measures are familiar to all minds in civilized countries. There are other natural measures, such as the phases of the moon and the aspects of the planets; and still others which are less definite. Among the last named, are the life-term of a healthy man; the subdivisions of that term, indicated by his progress toward manhood, his arrival at that state, his decline, as evidenced by grey hairs, wrinkled face, tottering step, cracked voice, failing of external senses, second childhood, helplessness, decease. There are, also, in a healthy man, two other measures of duration, which, though not reliable for perfect accuracy, serve for small subdivisions. They are respiration and pulsation; the duration of the first being about quadruple that of the second; and that of the second being about one-seventieth part of a minute. Thus far, we have only defined what time is; not having yet reached the subject indicated by our head-line.

The perception of the passage of time, is a subject upon which the human mind might dwell and labor, with profit to itself, till its reflections should descend so far down the road leading to infinite divisibility, that it must become bewildered and confounded.

A year, to a child who wishes to be taller and larger, and who begins to wish for manhood or womanhood, is a little eternity. This is owing to its acute perception of time's motion. The old man, who lives comfortably and easily, and who clings to this life with the tenacity of one who expects no future existence, sees his years pass with fearful and still accelerating rapidity. So obtuse is his perception of time, that one of the child's years would make from five to ten of his. All that there is of time, is the perception of its motion. The young boy who is compelled to labor in the field, exposed to the hot sun of July, measures the distance between the burning orb and the horizon, with an almost despairing eye; whilst his father, who has seen fifty summers, and who feels a great anxiety to finish the labor in that field,

before night, sees the sun descend like a full barrel, rolling down a steep hill.

To illustrate the lengthening of time, by acute perception of its motion, stand before a clock with a one-pound weight in your hand, and your arm extended at a right angle from your body, and constantly watch the movement of the hands for ten minutes. This you will find to be much longer than any two hours, spent with agreeable companions, in pleasant and interesting conversation. This proves that time, the lapse of which is unheeded, is no time. The six hours which elapse whilst a mind is shrouded in dreamless sleep, present not to that mind the length of time occupied by six pulsations. But the six hours which are passed in extreme pain of body or anguish of mind, seem like six ages.

The up-hill of life, from infancy to manhood, is like rolling a heavy ball up the side of a mountain. The middle section of life, is like rolling the ball over the mountain's rounded summit. And the last of the three sections, is like the rolling of the ball down the opposite side, by its own unaided and increasing momentum. Such are the comparative perceptions of time, under ordinary circumstances, in the three stages of human life.

The musical insect which is hatched in the spring, from the ova deposited in autumn; which arrives at maturity when the sun is pouring his rays most copiously upon the earth; and which eats and harps and harps and eats, till the chill of autumn notifies it that it is time to propagate and die, enjoys as long a life as the most rare specimen of human longevity. So it is with the next short-lived tribe, and the next, each living a less number of days, but enjoying equal length of life, by their more acute perception of time. And thus we may go on down, down, down the scale of animate existence, till we come to those myriads of winged nothings, which arise from the earth in swarms which seem to fill the air and almost darken the sun, disport themselves gladsomely for a few brief moments, and return to the dust whence they came, within the same hour. These, too, have sufficient length of life to mature, perform the part assigned them, wear themselves out in the service of Him who gave them existence, and pass off the stage. Man has no more of life than this; nor does he seem to enjoy his span of duration as much as they do.

Again we may go down and still down, lower and still lower, into the infinitude of tribes with which animate nature swarms, and find beings of organic life, which are born of nature, develop their parts, powers and faculties, progress to maturity, pass the meridian of active life, propagate their species by depositing their ova in security, decline, become inactive, grow old and pass off, all within the time occupied by a single human respiration. And all these enjoy ample length of life, by the inconceivable acuteness of their perception of time's motion.

How can this be possible? inquires the skeptical tyro. Let us see how: In the first place, let us inquire how much of time is required for a man's mind to take note of its passage. Let us take the position that he cannot take distinct note of less time than one second. How many of these are there in the written age of man? The answer, in round numbers, is two billions two hundred and seven million. In the second place, let us inquire if there is any limit to the divisibility of time. This query being answered in the negative, as it must be, it follows that the four seconds which are occupied by a single respiration, may be divided into two billion two hundred and seven million parts. Now this infinitesimal being, which enters upon existence, matures, propagates, grows old and dies, within four seconds, can as distinctly note the passage of one of those divisions of time, expressed by the above number, as the man can the passage of a second. Hence the insect's life, to the insect, is as long as the man's life is to the man.

Now, the faith of the spiritualist leads him to wish devoutly for the time to arrive, when men and women shall have a more acute perception of the passage of time; enjoy it more rationally and exquisitely; mature faster; ripen earlier, and require a less quantity of time to do what they have to do here, and prepare for the next stage of existence.

The lapse of fifty centuries more, may reduce the life-term on earth to an average of ten years, when twenty years will be extreme longevity. Then what a flood of ripe spirits will be rushing from earth to the boundless spirit-realm! Reader, is not this a glorious thought? Remember that the philosophy which we have just been conversing on, teaches that there will then be as much of life in the ten years, as there is now in the seventy, caused by the seven-fold appreciation of time's motion, and the equally augmented enjoyment of life.

Lecture by the Spirit of Aaron Burr.

Preliminary to republishing this lecture, a word of history may not be inappropriate:

Our spiritual lectures having all come from spirits who never had any personal experience in the lowest spheres of spiritual life, we desired a lecture embracing the transition from this state of existence to that; the labors, pains and afflictions incident to the sustainment of a gross spiritual body; the associations and surrounding influences in the lower spheres, and the whole process of elevation from that to a higher and more happy condition, with its inspiring hopes and aspirations. The spirit of AARON BURR, was, in some manner, presented to our mind, as one in every way qualified to give us all the desired information, from his own personal experience. We requested a guardian spirit, who is rarely absent from us, to go in quest of him; and, in our name, solicit a communication from him. She complied, and soon brought him to the presence of Miss Brooks, the Medium. He readily consented to gratify us, and gave us the subject as it stands at the head of his lecture. And we doubt that any intelligent and candid reader will dissent from us when we say: He most faithfully and ably fulfilled his engagement.

Of those who affect to believe that all these lectures are the product of Miss Brooks' own mind and pen, as we have recently heard has been insinuated by some, we would say, in all candor, that such persons must be lamentably wanting, either in appreciation or honesty. Those who know Miss Brooks, are aware that she is not at all deficient in intellectual capacity; and they as well know that her acquirements are too limited to render it any more possible for her to produce such a lecture as this to which the name of AARON BURR is appended, as it would be for her to govern the winds and the tides. Let those who covet the appellation of fool or knave, continue those insinuations, and either the one or the other will be justly theirs.

MY ENTRANCE INTO THE SPIRIT WORLD AND MY UPWARD PROGRESS TO MY PRESENT CONDITION.

Deep peace rests upon my soul—that peace which rolls far away into the dreamy wastes of infinitude and is breathed into the mental constitution by high born spirits of eternity. My spirit follows the shining path which angels tread. In the last scene of my earth life, I felt the anguish of physical pain racking and torturing my human form. I sometimes experienced the sensations of natural sleep; but while I sank into this deep slumber, I never lost my memory or individuality. I sometimes realized no identity, but the processes through which I passed, seemed to melt into an ethereal shadow, which was still a substance. My spirit seemed to emerge from the old world of matter; and as atom by atom escaped from the old form, a new one seemed to be then in an original state of formation. My spirit existed between the new and old form, still drawing nearer and nearer to the new one. I perceived that my old form became paralyzed—that the muscles and fibres assumed a state of disorganization—that they seemed to relax and give way to the power operating upon both bodies. I did not realize my position during all these processes of creation and disorganization. I was intently interested in the scene before me. I knew not where I was. I saw nothing tangible. All seemed in an atmospheric condition, except the two bodies and my spirit; these were palpable to the sense of feeling. I noticed a peculiarity, which was that, as my old form seemed to leave the spirit, the features and expression of the head and face were those of mine when in the glory of manhood. I

saw each feature impressed upon the newly formed countenance, and that every trace of care, every wrinkled or furrowed feature, was giving place to new and highly beautiful ones.

I noticed also various magnetico-electrical and anatomical processes, through which the old body had to pass, before my spirit could escape. I noticed that all the elements of life were concentrated in the brain, and that the last connection was to be severed in the brain. After all the functions of the heart and of the vital portions of the body, had ceased to act, the functions of the brain yet worked on; and, as they became more and more exhausted, I sunk into a deeper unconsciousness, when all the crimes and follies of my life rushed with a demon madness before my active memory. Ah! I was wretched! I thought I was going to share the agonies of an eternity! Such a thought! Then a wild delirious sensation came over me, and for a short time I saw my physical hands again move, and they were drawn to the upper portion of the head, where the temple of a once powerful, yet sinful mind existed, broken in ten thousand fragments. I noticed, during all this, that the new form was yet incomplete, but, as each atom escaped from the body through the brain, that the new form became more complete. I still sunk deeper into an utterly unconscious state; and when I perceived the last feeble ray of life about to be broken, I lost my individuality, in one unbounded expanse of spiritual life.

I remained in this unconscious condition some hours, and when I experienced a returning consciousness—when I awoke and found myself young again—I felt singularly. I saw friends and strangers around me. I saw the same beauties of nature here, varying but slightly from those of earth. When I saw my position, a sickly sensation came over me, and I prayed to God, if there was one, to let me die. I saw that the strange beings around me laughed and called me ignorant. I heard also the most bitter lamentations around me; also fearful curses, and some longed, they said, to go back to the old home of their childhood. Still I knew not where I was; but alas! alas! if a spirit ever suffered, mine did. I was groping my way along among the scenes before me, when I realized that my form was fairy-like in motion and graceful in its proportions. I looked far ahead into strange and grand regions of some world, and thought I would go there and see what I could discover. But alas! I found that I must become wiser and purer before I could reach those delightful regions; for a passage there is not instantaneous. I wept at the tomb of buried folly. I wept over the grave of blemished morality. I sighed over the by-gone days of my youth, and I laid me down to die. But no contentment was mine. My spirit could not sleep. I was bound by the living faculties of my spirit to know where I was. I was borne along upon the wings of thought, to higher regions. A new intelligence came to my aid, and I wondered if this could be heaven. I asked those around me, but they turned scornfully away. I thought, if it is, I wonder where the one whom I shot in a duel can be; when but a moment expired and Hamilton stood by my side! No rigid expression of hate—no fearful features were upon the countenance; but the whole region of the head was illuminated with a superior brilliancy, and intelligence flowed from his soul as the waters gush forth from the fountain. He told me that I was in the spirit-world. He informed me kindly that I must, and calmly urged me to receive what he said as the truth. He said: You can no more violate your moral nature, but must cultivate your spiritual attributes; and if you desire to leave these ignorant and wretched beings, strive to receive the lessons taught you by the messengers of truth and charity. What! I in eternity! said I to him, and must I labor to be happy? Can I no more gratify the passions of my being, here? Either give me heaven or hell. I prefer the latter to this wretched torturing of my mind. My friend, said he, the way is open. If you will be guided and be yourself, your life will glow with joy unspeakable; and if not you may remain here for ages and ages. He informed me that I must, like all other immortal beings, remain in my present wild and sensitive state of mind, if I did not willingly submit to the spiritual discipline, which all submit to in time. I struggled long and fearfully before I

could believe the realities of my own existence. There is, every mind will acknowledge, a species of freedom and liberty in the mind, which leads it to investigate the causes and effects before it, and explore the hidden sciences of all worlds. Therefore it is possible for mind to trace, analogically, the substances of grosser matter, to the formation of man; but when we arrive at mind—at intelligence, though this same principle has enabled us to explore and comprehend all below it, yet mind seems vague and indefinite, when we contemplate its immortality. I, having no definite means whereby I could arrive at the evidence or knowledge of the principles and elements of spirit, to satisfy the natural yearnings for a dignified understanding of my nature, ventured to strive to know and understand the philosophy of the soul's innate or constitutional immortality. In the first place, I found the whole superstructure to be the absolute indestructibility of matter—of that universal substance which gives us a tangible individuality—a palpable form. Upon the universality and indestructibility of matter, rests the realities of eternity. The essences or substances of refined matter, extracted from the world above, are concentrated in the various portions of the spiritual form, and, to give this essence its germinal, immortal organization, it is dependent upon the manifestations of life, motion and sensation—upon the vital economies of a substantial and palpable form; but the life of the spirit's refinement is not dependent upon the form for all its cultivations. Nor does the spiritual man labor, as in the material body, for the support of its outer being. What is material cannot be spiritual; and when man leaves the outer world, he leaves all that belongs to it, and enters into the spiritual state, an altered being, in form and spirit; because he then cannot act in disobedience to the laws eternally instituted in his being, but is compelled to obey the compunctions of conscience.

The mind is first incarnated into a physical temple, whose dome is measured by the simple gaze; yet the thoughts and affections within, expand forth into apartments of far greater dimensions, and, dissatisfied with the wide spread earth, its glories and powers, it mounts on angelic wings, to the home of eternity, where there is no imprisonment of thought, and goes on, on forever, to the greatness and grandeur of immortality. No, man in heaven does not labor for his daily support. I have noticed, however, that we have trees which bear fruits of all kinds, which have become spiritualized and are adapted to the constitution of the spirit form. Of these we partake when inclination leads us so to do. But there is no artificial preparation to be made before we can partake of these, but we take them in their nude and spiritual state; and instead of masticating a substance, as you do, the magnetic eliminations from the fruit are diffused into and throughout the entire superstructure of the spiritual form. And the spiritual body is also supported by magnetic elimination from the universe it inhabits, and is not confined exclusively to the inspirations of magnetism concentrated in the fruits of the vegetable kingdom. Thus it is with every thing in the spiritual world. All things are sustained by the motion and sensation of magnetism. If the celestial man was required to labor incessantly for his support, outwardly, he must suffer pain, and he must become weary; and if this was the case, all things attending human life would be found above, making heaven no more attractive or beautiful than earth. There would be no more palpable evidence of a superior life, where the soul might rest, but all would seem to man materialistic, and no better than the life he had upon earth. Man does not labor here physically, but his labor is spiritual. He must acquire the wealth of knowledge within the store-house of his being, and the genius of wisdom will direct him to new regions of intuition, where he may learn new lessons of his invisible and superior life; and thus it is by progression that mind becomes so highly qualified to bring tidings of the departed from the regions of immortality. Beauty of nature invites the aspiring thought, and the spirit seems overwhelmed by a mighty tide of spiritual intelligence. The anatomical principle incarnates itself within the spirit, breathes forth its power in the countless millions of forms in nature; and, like eternal companions, anatomy and physiology furnish the

elaboratives of the spiritual form with motions and forces adequate to the just discharge of duty devolving upon the outer and inner self.

Thought germinates and expands into being, is vitalized by the magnetic elements, and representing the parent germ in form and life, multiplies itself an hundred fold when brought in direct communion with the realities of eternity. The evolutions of structures are accompanied by functions which those structures are adapted to. By the unceasing action of the ocean of unformed and uncreated materials, the original law of affinity flows through the great functional law, through the immeasurable labyrinths of infinitude, up to the Divine Source from which all things originally emanated. External nature mirrors forth these great eternal principles; and they flow progressively forth into the spiritual life, as the azure element begets itself in the violet, or as the acorn expands into the oak. Mind treads the flowering fields of higher spheres, and it seems as nothing when contemplating and gazing upon the transcendent glories of eternity, where the greater consumes the lesser, and where the finite is lost in the infinite.

As spirit is the concentrated ultimatum of all divine principles, let us follow its progress in the higher spheres. In rising from circle to circle, there is no special change. Neither form nor spirit realizes any particular change or newness of life. The mind, however, becomes further refined; yet there is no special change in the form. The spirit goes through a spiritual discipline, until it arrives at its transition into a higher sphere. Then there seems to be a reaction in the body; a change similar to the change from the original physical form, to the spiritual form. There is a struggle, and one would suppose that life was again departing; but it is an elimination of the elements and matter which belong to the sphere it is about leaving, through the cerebral developments, into new spiritual forms or structures. During the spirit's entrance into those higher spheres, the whole form is illuminated with a new and vivid expression of delight, and the soul teems with fresh and noble thoughts; and this creates new feeling and aspirations; and it still yearns to go higher. Thus it moves on, ever penetrating deeper into the constitution of divine principle breathed into the forms and orders of existence, by the God yet unknown to them.

We find electricity to be the most superior and eternal, as well as internal principle of nature. It originally came from other elements. Having gravitated to the highest point of primeval perfection, it interpenetrated the vast universe of matter, and is, to-day, being constantly eliminated from numberless founts of matter. As it becomes refined into various modifications, it also becomes the agent of communication from every atom of every creature and thing, and fully and beautifully expresses the unceasing pulsations of the soul, through all the ramifications of nature. Electricity is not the cause of motion, but the agent; and all things receive life and protection, according to their respective capacities, from the principles of electricity.

During my transition state, I noticed no particular change, either in form or spirit, until my birth into a new sphere. Then I experienced voluntary and involuntary motions of the body. I noticed that the functions of the form seemed suspended; but all this was attended with no realization of pain; but my spirit seemed a new one, for every thing flowed easier and with greater power. I was not as weak and unhappy as in my lower home. I just began to experience the spiritual life, for my past condition was not much better than my life was on earth, except that I could not disobey any law of my being. I labored only internally. I often visited beautiful countries, but never convinced myself of my progression, until my birth into another sphere. I always thought I was in a hell designed by God to punish me for my earthly sins; but time told my destiny, and I thank God that I am where I am. I do not desire now to return to the old form; but I want to rush on faithfully in my spiritual life to higher joys.

And I would say to those to whom time moves on slow and heavy wings, be patient and catch the inspiration that now flings a gleam of courage over the long faded features of infidelity. Faith has sketched with a divine hand the God-like virtues of the mind upon the living

temple of human nature; and though the feeble son of toil may be mocked by the scoffs and scorns of earth, the Holy One allots him a high mission in a world above. Though man may suffer moral crucifixion, and his suffering may be portrayed upon the cross of oppression, there is a power which will light his cheerless way. The strong oak may fall and the tendrils of affection be broken; but from heaven a noble element springs, around which the bleeding heart may twine every broken fibre. As the purling brook has a gentle flow, and on the dewy air its tones are borne, man must not feel alone in the cold world, for the radiant sky beams with joy, and a whispered hymn from the mantled earth calls slumbering sympathy forth from the bosom of immortal spirits. On, man, with steady pace, to the true temple of your God, where everything is tangible and illumed by the light of heaven; where the soul is rocked in the cradle of eternity, and where the music of the angels is as soft as the tones of the eolian lyre, when touched upon by the gentle breeze of summer, or by the winged zephyrs of divine love, which silently float from heaven to earth.

Who hath hushed the immortal voice? Who hath buried the genius of the soul in the bosom of eternity? May not the high and noble HOGARTH or REMBRANDT wield the pencil and sketch to man the brilliant country of immortality, in all its varied shades—in its soft and tranquil lights—in its glowing and magnificent colors? May they not paint upon the canvas the pictures of eternity, and express the high and holy continuation of their geniuses through the regions of infinitude? May not MOZART and DANTE speak in thunder tones, and may not the music of their spirits swell forth in an ocean of celestial melody, awakening the millions of lethargic souls who slumber on the mystical shores of the external world, to that prouder music which vibrates through the spheres of heaven? May they not yet bring their cherished tones to vibrate still through each lone chamber of the ruined heart, distant and low and solemn as the waters' mournful voice, until the eye shall unclothe, the pallid lip assume its wonted hue, and the heart grow light with the presence of God, which an angel's pen alone can picture? Yes, HOGARTH can yet show forth his mighty genius, by pencilling upon the soul the beauties of an eternity; and MOZART can sing his requiems of heaven, in the wondrous tones of an eternal voice.

AARON BURR.

Spiritual Communication from Father Alphonse.

MRS. L. P. S., OF SYRACUSE, MEDICUM.

I, the Father ALPHONSE, and boasting myself as once being a Judge and Counsellor in the secret tribunal of the Church of Rome, desire to make confession. And, although I would entreat to be excused, yet an apology is denied me, and nought but a candid avowal of the guilty practices of that order, to which I belonged, can allay the pangs of conscience, which abide with me, in my spirit home, from which I have not been able to find relief. Born and reared in the Roman Catholic faith, disciplined in the observance of its strictest rituals, and possessing a degree of penetration beyond my years, I early became enamored of church favor and church preferments, and determined, should circumstances prove favorable, to become one of her leaders. I could discern that, through craftiness and hypocrisy, it were in my power to worm myself into favor, and by obsequious attention to the requirements of my superiors, I could win my way to fortune. Thus I sought opportunities, and, watching narrowly their movements, I was enabled to search out the hidden springs which controlled their machinations; and, assuming an air of perfect submission to their dictates, I became a sycophant and compromised my integrity. I was ever on my guard; and artfully watching for opportunities for compassing my ends, not a stone was left unturned in my passage, if it lay between me and church favor. I bowed submissively to the Fathers, and obsequiously implored them to give me their wise counsel, that I might the better know how to guide my footsteps aright; the while watching for, and availing myself of their superior artifice, to give me aid, by which I

might make progress, and by which I might find myself able to take a stride in advance of my more than equals; when, exulting in my own power, I could force from them the confession, that I was their equal, and eligible to all the privileges that the church could confer, and which they themselves could boast.

I achieved what I sought after; and of some of the fathers, I made tools to serve my own hellish purposes. I became thoroughly initiated in the secrets of the craft; and being identified as one of the Judges of the Inquisition, I was invested with great power. It was then that I lent my aid for ecclesiastical dominion, together with the total extinction of that vital principle, which is the germ of every true and noble thought. I could weigh with them the advantages to be gained by enervating the human mind, and withholding therefrom every aspiration after knowledge. I well knew that, by keeping my fellow men in darkness and gross ignorance, we could the more easily compel them to become blindly obedient, or be subjected to the rigid enforcements of the canons of the church.

With a heart of flint, I had the hardihood to conceive, and also to carry out, the schemes I had formed. The Father ALPHONSE could carry with him the semblance of humility and meekness, when it was his interest to do so, and, in turn, he could banish from himself every vestige of humility or meekness, and could assume a lofty bearing, as well, and convert to unholy purposes those talents and that ambition, which were entrusted to his keeping. He sought to degrade his fellow men by betraying them, blinded, into his confidence, and weaving about them the meshes which should retain them as willing slaves in his power, and make them subservient to his wishes.

Mad with passion, and bloated with wine, often have we, the Father confessors, thrown about our persons our cloaks and our hoods, those badges of sanctity, and entering widows' houses, we have ruthlessly torn from the mother's embrace her tender offspring, despoiling their persons and causing wretchedness and sorrow to hearts already stricken with grief. The Fathers could gloat over the destruction they had caused, and demand silence and submission, in the name of the Virgin and the Son of God. Suppose ye that these Priests, hid beneath the cowl and gown—suppose ye that these monitors, who make vows of chastity, and who profess to lead a life secluded from the world, and the world's sinful practices—suppose ye that they abstain from habits of self-indulgence? Ha! ha! ha! Ask their miserable misguided victims to give you the answer—can they? Nay! they would be visited by the holy Father's displeasure, in consequence; and you might consider hell a paradise in comparison with the persecutions with which they might be visited; and the door of the cell might be closed on them forever.

Be guarded against the encroachments of the enemy—co: fide rather in the treachery of the fop, than trust to the integrity or purity of the priest—withhold from them the power, which, could they gain it, would bring the world to witness abominations fit only to grace that harlot of Babylon, the Catholic church of Rome. Jesuitism once in the ascendancy, then farewell freedom; your tongues would be bridled, and spies even set upon your thoughts. Freedom of action and of speech, where would they be found? Ask, and echo would answer, where! While a Judge of the Inquisition, have I not witnessed by torch light, enough to make your blood curdle? Have I not seen my fellow beings stretched on the rack, and by cords and pulleys have I not ordered his limbs drawn from their sockets, and have I not seen his eyes start from his head by the terrible workings of this engine of torture—his flesh quivering with mortal anguish, enough to soften a heart of stone? Forgive me, but I have, and quailed not at the sight. And with statue-like composure, have I stood with my arms folded across my breast, and witnessed the writhings and heard the moanings and beseechings for mercy and liberation at my hands. Coldly as marble have I looked on such scenes and did not relent. Now and then I could assume a hellish smile, such as an inquisitor only can assume, and from which mercy would shrink. Renowned as was the Father ALPHONSE, what

were it not in his power to accomplish? The proud prelate, with sanctimonious mien, could easily intimidate the innocent and unsuspecting, who by mischance should offend the dignitary, who could turn the offence to his own account, either for his sensual gratification, or to tickle his love of power. Trials by midnight, the rack and the faggot were as amusements for these workers of iniquity, who were worshipped as demi-gods by their inferiors. These workings, counterworkings, imposing observances and processions, all, all their plots and counterplots, tend to throw the balance of power into the hands of the few, and to degrade the many.

It were in my power to reveal secret acts, ever perpetrated in the dark, (for they were deeds of darkness,) enough, almost, to cause a distrust in the overruling hand of Providence; but do not be discouraged on account of this recital; fear not the powerful array of opposition which is shown towards you. Persevere in your labors, and let this exposition serve as a warning, to you, to avoid Popery as you would the deadly Bohon Upas, which, to approach is death. Do not look kindly on a system of religion which gives unlimited power to her ecclesiastics.—The days of the wicked and designing, must have a termination—a day of retribution is at hand; and their deformities will sooner or later be brought and exposed in the broad light of day. Trials and condemnations, under cover of darkness, cannot long exist, for they will be viewed by infinite Justice, and the unfaithful will be turned into outer darkness, where there will be weeping and mourning for mercy and forgiveness. Cannot the Father Alphonse say this from bitter experience? He can, and he would say to mortal man, ponder, reflect while the opportunity is thine, on the path which thou shalt choose; be not beguiled by the syren voice of pleasure, neither by the alluring attractions of voluptuous enjoyment; they are so seducing that they would strand thee on the quicksands of time and eternity. They would lure thee from the tender monitions of truth and love, and falsify the very name of religion.

Let not the indulgence of filling the wine-cup possess ye—it is a source whence proceed evils innumerable; crimes of the deepest dye are often engendered by this fatal poison. The veriest worm that crawls in the dust at man's feet, cannot be more groping nor servile than the miserable inebriate, who, with bloated visage and besotted senses, falls headlong, divested of every sense of manhood, and becomes the merest cringing, crawling remnant of his former self. Believe me, wine inflames the passions, drives reason from her throne, and debases humanity to a level beneath the brute. Have ye not seen man turned to a demon by its effects, and, by his pestiferous breath, cast a blight on all he breathes upon? Have ye not seen him, in his madness, seize some deadly weapon, and rush upon a tender wife, or a prattling infant, and, aiming a fatal blow, deprive innocence of that vitality which no after repentance will enable him to restore?

The once Father Alphonse craves indulgence for having occupied so much time; but overburdened with sensations of remorse, in this way, he has found an outlet for his troubled spirit, and pangs which have rent his soul, have found a solace which he has heretofore sought in vain, and which the father knows how to prize and to cherish. His relieved spirit is deeply indebted for the forbearance with which this circle has borne his recitals. He has sought light from you, and its influences are not lost. You cannot be aware of the gratification it has yielded him. It has been important, and in return he will offer invocations to the most High, that He may receive the prayers of His unworthy servant, for your advancement in your spiritual labors.

He, the Father Alphonse, with a just appreciation of the opportunity which has been granted him, renders his thanks, and will bid you adieu.

Spiritual Encouragement.

Brother O. LINDY, the trance lecturer, being at Harrisburg, Pa., and attending a circle, on the evening of the 23d ult., the spirits, perceiving that a cloud of despondency was brooding over his mind, on account

of the rebuffs which he met with, and the dreariness of his prospects, wrote the following lines of encouragement, without the use of mortal hands:

"MY DEAR BROTHER: You have been called as a laborer in the glorious work of reform; to aid in bringing mankind out in his true manhood; to point out to him those glorious truths that are only to be learned by spirit philosophy. This glorious law of progression, the grand law of nature, teaches man to admire nature, and he will admire nature's God. Teach him the law of progression, and he will progress. This, my dear brother, is your mission. You are indeed an instrument for spirits, through which they communicate to mortals.

Dear Brother, you have been faithful, and I would say, for your encouragement, there is a bright home prepared for you in the bright spirit world. Then be faithful to your calling, and a bright reward is yours; if not in earth's sphere, it will be in heaven. Bright spirits are with you to guide and instruct. They will lead you in the path of knowledge and truth. They will be mouth and wisdom unto you.

God bless you in your labor of love, and keep you free amid all the conflicting scenes of earth; and when your work is done, then bright spirits will bear you home to rest. I will be in that number.

A. MEGARE."

Prophecies by the Spirits.

It is no longer ago than last week, that a skeptical gentleman said to us: Why do not the Spirits tell us of the fate of the Steamer *Pacific*? If they would tell something of this kind, I would believe in Spiritual intercourse with mortal. Let such ones read the following, from the *Spiritual Telegraph*, and then tell what else they would like to have, to induce them to believe. There is no such thing as dodging the testimony which the writer offers:

Prophecies by the Spirits.—The loss of the Steamer *Pacific*.

THE Spirits not unfrequently disclose important events before they transpire; and we have several times published such prophetic statements in these columns. In several instances the truth of their predictions has been realized in a most signal manner, as was the case in the remarkable fulfillment of the Napoleon Prophecies, given to Mr. Coles of Williamsburgh. Through a great number of media the Spirits have predicted or affirmed the loss of the *Pacific*, and the fatal disaster, with its terrible details, has been represented with fearful distinctness in presence of many witnesses. The subjoined account from Mr. S. W. Britton, a merchant of this city, embodying the results of several interviews with Spirits on this subject, can hardly fail to awaken an interest in the mind of the serious reader:

On the evening of December 23, 1855, while the writer was engaged in conversation with several friends who had assembled in the rooms of S. B. Britton, at the Tremont House in this city, Mrs. Harriet Porter (one of the best mediums I have ever known) being also present, was employed at the time, in making magnetic passes over one of the Editor's daughters, with a view to remove a neuralgic pain in the head. The writer was sitting near the parties, observing the movements of Mrs. P., when the latter suddenly turned round and said, with peculiar emphasis, "You have asked for a test; I will now give you one: THE STEAMSHIP PACIFIC WILL BE WRECKED AND ALL ON BOARD WILL PERISH. Put that in your pocket and keep it for a test." The Spirit purported to be my son Edward, and on my inquiring for further particulars, he added, "I will tell you nothing more now; there will be an excitement on the subject and you will come to see me again. There will also be a report that she is safe, but it will prove to be false."

There were present on the occasion Mrs. S. B. Britton, Emma Frances Jay, E. Virginia Britton, Mrs. Wells, Mr. and Miss Vail, the medium and myself, any one of whom will verify the truth of the foregoing statement. I have still in my possession the original memorandum on the back of which is the following indorsement, made at the time the communication was received.—"Spiritual prediction given through

Mrs. Harriet Porter, December 23, 1855.' Soon after the announcement respecting the loss of the *Pacific* was made, I communicated the same to the Editor of the *Telegraph* and to Mr. Charles Partridge. Subsequently, and before any apprehension of the loss of the *Pacific* had been awakened, I mentioned the subject to many others and exhibited the memorandum to some twenty persons, including several who had little or no confidence in the claims of Spiritualism. The names of the persons here referred to can be given if necessary.

Some time after the occurrence of the circumstances already described, and when the arrival of the *Pacific* was beginning to be looked for, I again visited Mrs. Porter at her residence, 109 West Twenty-fourth street. In the course of the interview, some remark was made respecting the *Pacific*, whereupon Mrs. P., speaking with unusual earnestness, said:—"The *Pacific* is lost, and all on board have gone to their long homes."

At a still later date, the writer called on Mrs. Porter, early one Saturday evening, when the *Pacific* had been out thirty days and the *Atlantic* seventeen days from Liverpool. Our inquiries respecting the fate of the missing steamers, were answered by the emphatic assurance that the *Pacific* was lost, but the *Atlantic* was safe. At 10 o'clock the same evening the *Atlantic* arrived, and thus verified the statement respecting her safety. The next morning the report was widely circulated and generally credited, that, for some cause, the *Pacific* had run into the river Shannon and was still safe. Before the report was contradicted, I saw Mrs. Porter again; the Spirits would neither retract nor modify what they had said respecting the loss of the steamer; but they were particular to remind me that they had, on the occasion of the first interview, predicted that such a report would obtain currency.

Not many days had elapsed, when the writer of this again found himself at Mrs. Porter's table; the company on this occasion consisted of twelve persons. We had been seated but a short time, when the medium was entranced by a Spirit who said his name was — Faulkner—that he was purser on board the *Pacific*, had a brother in New York, who was a Silversmith, etc. In reply to questions propounded by the writer and others, the following additional particulars were elicited:

When six days out, the *Pacific* struck an iceberg, at 11 o'clock on the evening of Jan. 29th, and very soon went down, stern foremost. As the vessel sank, three persons escaped from the wreck and found a temporary resting place on the ice, but they were subsequently frozen to death. It was further alleged that there were forty-eight passengers on board—forty males and eight females; that, at the time of the catastrophe, the ship was in latitude 46° north; that the Captain was at fault in taking the course he did, his object being to make a quicker trip than the *Persia*, which was then on her first voyage. In the course of the evening—the medium being entranced—the heart-rending scene was graphically represented; the general consternation, the wild tumult, and the frantic prayers to God for deliverance, excited intense and solemn emotions in all who were present.

Since the utterance of the original prophecy respecting the loss of the *Pacific*, the writer has had at least a dozen interviews with the Spirits through Mrs. Porter. On all occasions they have maintained a general consistency, and no important discrepancy thus far appears in their statements. Had the undersigned anticipated the publication of these facts, many additional particulars might have been preserved; but they were not noted at the time they transpired, and I can not readily recall them, at this late day, with sufficient clearness to warrant a more circumstantial description.

Similar representations of the loss of the *Pacific* have recently been given through other channels, but we know of no other instance of a definite prophecy on this subject having been made at so early a date as the 23d of December. Spirits from the doomed ship have purported to be present on numerous occasions, and in presence of many witnesses have given curious, interesting and satisfactory proofs of their identity.

When the *Pacific* had been out some thirty days, Mrs. Porter was one day visited by two strange ladies, who, on entering her rooms, gave

no intimation respecting the specific object for which they sought an interview. They had not been long seated at the table before the special purpose of their visit was made known by an invisible intelligence. A Spirit said, in substance, through Mrs. Porter, "I was an engineer on board the *Pacific*; am your brother; I was the main stay of the family; don't tell mother of this yet—the *Pacific* is lost, but I am here.—SAMUEL HAVENS." On the receipt of this communication, one of the ladies gave way to sudden and painful emotion. She acknowledged that she had a brother by that name on board the *Pacific*, and that he was employed in the capacity of engineer.

The writer, some time since, while at the residence of Ward Cheney, Esq., in South Manchester, Conn.—Mr. and Mrs. Mettler of Hartford Miss Emma F. Jay and others being in the company—witnessed a manifestation of the presence of Spirits which may be briefly described in this connection. While all the persons present, including the family of Mr. Cheney, were seated around the dinner-table, some one referred to the loss of the *Pacific*, when the writer suggested the propriety of changing the theme of conversation during the dinner hour, as the agitation of the subject would not only be likely to induce the presence of those who were lost with the steamer, but might lead to manifestations of an unpleasant nature.

In less than two minutes the writer distinctly perceived their entrance into the dining room, by a disturbed feeling which their presence immediately occasioned. Coming again into the sphere of their former earthly relations, seemed to revive the emotions which accompanied the last moments of mortal life, and similar emotions were instantly awakened in those of our party who were most subject to spiritual influence. A shadow fell on the company; more than one smiling countenance was eclipsed, and there was a strange feeling of sadness in the heart, like the indefinite images of broken clouds which float above us at mid-day in the great ether sea. We experienced a mysterious sense of the presence of something impalpable. We could neither grasp the image, nor define its limits, but it was there, and we felt the chill and the shadow in the very atmosphere.

Our apprehensions were speedily realized. In a moment after we were conscious of the presence of Spirits, one of the mediums was powerfully influenced and attempted to speak; but the utterance was broken and incoherent. The manner of the Spirit's departure was then graphically portrayed. The whole body was convulsed, and the obstructed and difficult respiration was accompanied with a gurgling sound as if a current of air was being forced by an irregular process through a narrow channel filled with water. At length the struggle was over and vital motion seemed to be suspended. There was a momentary pause in the heart's action when the influence was gradually withdrawn.

We should be glad to know that the foregoing prophecies and representation of Spirits are mere vagaries—that the *Pacific* is still safe; but that she has gone to the bottom is doubtless too true.

WOMAN'S RIGHTS IN NEBRASKA.—A letter from Nebraska to the *Tribune* says:

"The subject of extending the basis of representation occupied the attention of the Territorial Legislature. At an early day Mrs. Amelia Bloomer, formerly of your State, and somewhat known as an advocate of Woman's Right, addressed the Legislature, by request, upon the subject of extending the elective franchise to women. Her address was received with so much favor, that a bill was introduced giving women, or in other words, all white persons (instead of 'white male persons,' which is the usual phraseology) a right to vote. The bill passed through the hands of a committee, and was reported upon favorably to the House. On the 24th, it was taken up for consideration, and after an animated debate, passed by a vote of fourteen to eleven. It was then sent to the Council, where it was read and referred to the Committee on Elections, but failed for want of time to be finally acted upon. It is said that this Council contained a majority in its favor, and if it could have been brought to a vote, it would have passed that body also. This is probably the nearest approach to a realization of the principles of our Woman's Rights advocates that has ever occurred."

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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Buffalo Harmonial Conference.

On Sabbath last, we had with us Brother CHRISTIAN LINDY, of St. Louis, who is a real live fisherman, from the banks of the Mississippi; and a trance-medium trumpet for the Spirits, to promulgate their glorious Gospel through. This medium is as nearly without education as were any of those fishermen who were called to leave their nets and follow the founder of the Christian religion. Notwithstanding this, they manage to give, through his organism, language of no inferior style, sentiments as pure as holiness, and philosophy as true as mathematics.

As late as Saturday afternoon, it was not expected that our Brother FORSTER, who had gone to meet his family at Cincinnati, would get home before the forepart of the present week; but his return on Saturday evening, was an agreeable disappointment.

In the afternoon of Sunday, Mr. LINDY was entranced and commenced speaking to a numerous audience; and the Spirit spoke through him as we have indicated above. He proceeded for some thirty minutes, when the Spirit announced that he could not hold control of him, and must cease speaking through him; but he said another Spirit, who was present, would control Brother FORSTER, and proceed with the same subject; which was the scripture text: "What is man, that thou art mindful of him? or the Son of man, that thou visitest him?" Mr. LINDY then came out of the trance and took his seat, and Mr. F., was immediately brought to his feet, already entranced. No sooner was he up than Professor Dayton took up the subject where the other Spirit left off and pursued it to the conclusion, with characteristic eloquence of speech, depth of philosophy and force of logic.

In the evening, the Spirit of the Rev. S. R. SMITH, took for his text, Job iii—17: "There the wicked cease from troubling; and there the weary be at rest." For more than an hour and a half, the Spirit held as large an audience as could be stowed away in the Hall, as if they were spell-bound, with a torrent of eloquence, in which he did not spare the wicked who are to cease from troubling; when the objects of their persecutions take shelter in the Spirit world. His terrible artillery was directed principally against calumniators, and particularly against those who maliciously asperse the characters of Spirit media, both outside and inside of the Spiritual fraternity.

Our esteemed Spirit friend, BALLOU, had no opportunity to give us anything through his medium—Miss SCOTT, who was too ill to attend the meeting in the afternoon. She came to the Hall in the evening, but was soon compelled to leave and go home; and we are sorry to learn that she remains quite ill at the present time—Wednesday noon.

Correspondence of the Age of Progress.

CLEVELAND, 6th April, 1856.

FRIEND ALBRO: One of your correspondents, I see, wishes me "to define" my "position in regard to free love." If my opinion is of any worth, I will give it most cheerfully—i. e., if you will allow me space in your paper.

It will, of course, be understood by your correspondent, that I speak only for myself. I hold no clan, sect, iam, or clique, responsible for my creed—it is mine, and will be regarded for what it may be deemed worth.

Not long since I was asked if I believed in free love. Here is my answer:

I love freely, spontaneously, whatever commends itself to my better judgment. I love the sunlight and the dew; the flower and the forest. I love the prattle of a child, the true-hearted man, the good in woman, and the beautiful in everything. I love truth and integrity, as I hate falsehood and perfidy. I love the sweet voice of friendship, as I hate the syren song of the hypocrite. But my "free love" does not allow me to love a *wrong* that custom and law have made a *right*. My love does not lead me into the labyrinths of sin; it gives me no license to commit an outrage upon the sacred laws written by God, upon the tablet in my soul's inner sanctuary. If there lives a class of "free lovers," who borrow the robes of purity to serve his majesty, the devil in, I would respectfully decline the infamous notoriety I might possibly gain by their acquaintance.

Here is my free love doctrine. Who does not endorse it? Does it lead to impurity? Does it grant license to the wrong doer? I wish and pray earnestly, that, between love and license—two things as unlike as morn and midnight—the dividing line might be drawn. Love purifies and devotes the soul—it is the world's saviour; and yet it has been strangely linked with corruption and death.

Let true free lovers arise and go forth to the rescue of this child of the skies.

Thine for Freedom and Love,
H. F. M. BROWN.

For the Age of Progress.

WEST BRIGHTON, April 4th, 1856.

BROTHER ALBRO:—For three months past, when the weather would permit, Mrs. GAY, medium from Buffalo, has held circles at the West Brighton house, Wednesdays and Thursdays of each week. At the time she commenced her circles, there was not one believer in the town except myself and wife. At first many stood aloof even scornful investigation; but as the news of the wonderful manifestations spread abroad, they were induced to come and see for themselves; and like the Queen of Sheba, were ready to exclaim: The half was not told me! Many that had groped in darkness and doubt, all their lives, and upon whose mind orthodox creeds and opinions could have no effect, have now arisen from their graves of darkness, to rejoice in the blessed hope of immortality. Strong minds that have for years scorned the possibility of communion with spirits, have ceased to struggle against their convictions of truth.

The controlling spirit—JOSEPH EVANS—has conducted the circles with a degree of candor, truth and untiring patience, which has gained the admiration of all. He has given every test that could reasonably be expected. Communications have been written in the dark; questions answered correctly by rapping and writing; the table has been raised several inches from the floor, with one and two gentlemen on it, in the light; table tipping; loud and distinct rappings on every part of the table; mental questions answered correctly; and events related of which the medium could know nothing.

The manifestations in the dark were truly wonderful, and perfectly satisfactory to every reasonable mind. I will speak of some things in particular: A gentleman from East Brighton, who had never witnessed any thing of the kind, and, of course, very skeptical on the subject, was invited to attend the circles. He came with the expectation of being able to detect the fraud and expose the deception. After sitting a while in the lighted room, and getting some very satisfactory tests, the company were ordered by the spirits to repair to a dark room, to witness the physical manifestations, such as carrying the musical instruments. Our skeptical friend being seated, the fiddle was laid upon his lap, and the vibration upon the strings were as loud as the instrument could bear. While in this condition, he passed his hand several times around the instrument, and was convinced that no human hand was hold of it. It remained in his lap about one minute and a half; the vibrations upon the strings continuing until it was withdrawn.

Mrs. GAY stands at the table with her hand upon it. A guitar, fiddle, bell, tamborine, are all carried at the same time, with a velocity al-

most incredible to believe. Persons asking mentally for the instrument to be brought to them, have been surprised and startled by having them, as quick as thought laid upon their laps. One very skeptical gentleman mentally asked for the instruments all to be brought to him at the same time. His greedy request was very readily complied with. He had them all, for a minute, playing about his ears, and rapping him upon his head, face and shoulders, with a dexterity, to use his own language, that made his hair stand. During each circle, different spirits have taken possession of the medium and addressed the audience. The lectures have been far beyond the known capacity of the medium, although she is by no means deficient. They have given us, from time to time pieces of poetry that have partaken more of heaven than anything it has ever fallen to our lot to hear. The manner of delivery is pleasing and beautiful. I think there have been no less than two hundred different persons present; and I feel justified in saying that not one has seriously imputed deception to the medium. Every thing has been conducted candidly and fairly. We feel that Mrs. GAY has not mistaken her mission, and good results will follow her wherever she goes. She has justified her reputation as one of the best and most reliable mediums of the age.

HORACE KING.

P. S. The following is a copy of a communication addressed to me, at the last circle held at my house, by the spirit of JOSEPH EVANS.

Brother: We tender our united thanks to you and your excellent lady, for your effort in this great and glorious cause. You have co-operated with us in our endeavors to sow the good seed, which must eventually spring up and bear fruit abundantly. You have taken that good part which cannot be withdrawn from you. May you live to do much good upon the earth; and when your work is finished below, we will be the first to greet you on the happy shores of eternity. JOSEPH EVANS.

Parental Responsibility.

FROM OUR OLD ELBOW CHAIR.

TEXT.—Train up a child in the way he should go, and when he is old he will not depart from it.

These are words of the wise King of Israel; and they are truly words of wisdom.

In latter times, another wise man said:

"Tis education forms the common mind,

Just as the twig is bent, the tree's inclined."

Another still has declared—with what truth all who have had experience can judge: "Whatever a young man is at eighteen, he will be more or less, through life."

Fathers and Mothers, the text addresses itself, with peculiar applicability and emphatic force, to you. Nature has made you the guardians of your children. The God of nature has inspired you with that parental love, which is alone adequate to secure to helpless infancy the anxious solicitude and tender care, without which the species must soon become extinct. Thus far, you are only equal to other races of the animal creation. The same care for the welfare of offspring, is witnessed continually among beasts of the field and forest, till their young are capable of feeding upon the herbage which nature has so bountifully provided for them. The feathered tribes are equally solicitous for their nestlings, and are as provident as you are in the procurement of the necessary means to sustain them, till nature furnishes them strength and plumage to enable them to escape from their enemies and waft themselves from forest to forest, and from field to field, where their repasts are spread. Here parental love and care, of beast and bird, ceases entirely, having no further duties to perform.

Had man no higher destiny than these, your duties toward your offspring would also cease when their physical faculties are sufficiently matured to enable them to provide their own means of subsistence. Man, however, is differently constituted. The human body is the tenement and nursery of a soul, or mind, which is destined to eternal existence. This immortal part has but just begun to expand and to be susceptible of proper or improper impressions, at the time when the

physical man might be capable of taking care of itself. Here the guidance of the human parent becomes vastly more important. An immortal mind is to be fashioned, tutored and cultivated, till that too becomes capable of self direction and culture, which rarely matures with the celerity of the mere animal.

It does not often happen that parents are totally destitute of natural affection for their children, or that they do not possess it in a degree of fervency sufficient at all times to stimulate them to the utmost exertions to promote their best interests. But it does too frequently happen that their affections are lamentably misguided. When parental love is without the guidance of far-seeing, deep-thinking and unprejudiced philosophy, it is liable to be so blinded by partiality as to commit the most fatal errors in the management of children. It shall be our aim, in the progress and conclusion of this discourse, to point out these errors, in the most familiar manner, to the perception of parents.

For illustration of our subject, we will take an affectionate mother, who is destitute of the necessary philosophy, and who has an interesting child, (as all mothers' children are,) whose little feet have acquired sufficient capability to carry it into mischief, and whose intellect is just opening and ready to receive its first impressions. The mother is busy at her daily avocations, and the little object of her maternal affections is as busy in mischief. This her fondness enables her to bear, as all mothers must, till it is capable of understanding her words, her looks and her gestures. By this time little Billy has had his little nose broken, by the advent of a participant in the parental fondness which has hitherto been monopolized by him, and this circumstance enables the mother to discover that it is high time his mischievous propensities should be curbed, and he subjected to some kind of accountability for the improper use of that liberty which has hitherto been unrestrained. This she calls turning over a new leaf with Billy.

Billy gets the poker and exercises it with decided effect upon every object within his reach. The poodle and puss each receive a thump on the back, which makes them scamper out of his way with all practicable speed. He next attacks the fire-lender or stove, and exerts himself to produce the greatest possible amount of music. The mother hears it all, but does not exactly realize what it is that disturbs her nerves and puts her in a fretful mood. The din rises higher and higher, and so does her kindling ire, for the baby has been awakened and cries with all the power of its lungs. She at length screams out at Billy; put that poker down, you little rebel you, or I'll pretty near kill you. Her angry voice and looks startle Billy, and he joins chorus with the baby as loud as he can bawl; but still holds on to the poker. The mother, having given vent to her irritated feelings, and seeing what a terrible effect her outburst of anger has produced upon Billy, goes to him, pats his head with one hand, whilst she holds the screeching infant in the opposite arm, and soothes him with the usual "there, there, don't cry darling—mother didn't mean to scold you so hard—be a good boy now and mother'll give you a penny to buy a sugar stick." Billy, having extorted this promise by loud crying, and congratulating himself that he had punished his mother pretty sufficiently for scolding him, throws down the poker in the middle of the floor, and demands the promised penny. The mother attempts to evade the fulfilment of her promise, by telling him she has no penny now, but will give him one when his papa comes home. Billy will not be thus put off, and he commences puckerfing his face preparatory to another succession of squawls? Tired of the confusion, and wishing an opportunity to get the baby to sleep again, the mother pulls out her purse and gives him the penny; and the little conqueror goes off to procure the sugar stick.

Now let us review what this affectionate but otherwise miserably qualified mother, has done in this little scene. First, then, she was guilty of culpable inattention to the mischief which the child was indulging himself in. Next, she foolishly suffered herself to get angry at what she might have put a stop to with a single mild word, if she had managed her child properly up to that time. The next error was her patting and soothing, which convinced the child that she had done that

which she herself believed to be wrong. Then follows the promise of a penny, which she intended to falsify. To this succeeds the denial that she had a penny. And finally, her confession that she had lied, which she made by taking a penny from her purse and giving it to him. Here are six plapable errors in one little scene. How many, at that rate, must she commit in a day, a month, a year? Will not this child remember how he punished her for scolding him? Will he not recollect how he compelled her to fulfil her promise? Will he forget that she told him a palpable falsehood, to evade giving him the promised penny? Will he believe any declaration she may make in future? Finally, has he not received a very dangerous impression of the importance of truth? These questions are all easily answered, excepting the first.

A mother of this character, tells her urchin son: If I ever know you to be guilty of the like again, I'll whip you within an inch of your life—see if I don't. The same thing is repeated the next day, and the mother renews the promise, making it payable on the second repetition. So again on the third and fourth transgressions, till the boy pays no attention to her threats and heeds not her admonitions. Finally she enters a complaint to the father, recounting the repeated transgressions of the lad, and winding up with the warning, that if he does not administer proper chastisement, the child will be totally ruined. The mother looks at him and shakes her head. He does not think proper to obey the negative signal, raises the chastising rod, administers a single application to the culprit's back, and the mother flies in between them in a towering passion, snatches the whip from the father's hand, breaks it in pieces, and calls him barbarous wretch! savage monster! and all the other unsanctified names in her vocabulary of wrath. Here the boy finds that he may safely calculate on perfect impunity, let him do what he will; for his mother may be confidently depended on to break all her own promises of punishment, all his father's whips, and not improbably her own heart in the end.

To illustrate the difficulties that frequently occur in schools, we will introduce a boy of twelve years growth, who has enjoyed the equivocal blessing of that parental affection which can discover nothing in his deportment that may not be charitably winked at, together with unrestrained liberty to participate in all the deviltries of the neighborhood for miles around. He is sent to an able and worthy school teacher, to be fitted for the duties of approaching manhood. He enters the school with that peculiar swagger which is characteristic of ill-breeding, ill-nature, ignorance and insolence. The teacher looks at him and sighs with the painful conviction that he has another case to deal with. The young gentleman stares around the school room with a scowl on his countenance, evidently chagrined at not finding any there whom he can calculate on as congenial spirits. The teacher puts the necessary interrogatories to him, in relation to the progress which he has made in literary acquirements; and at each question: Have you studied grammar? have you studied geography? have you studied arithmetic? he answers in a surly tone and with increasing emphasis, "nau oo." He is placed in one of the reading classes, and is too stub-born to repeat after the teacher the proper pronunciation of words. He goes home at noon and complains to his mother that the teacher is an ill-natured, know-nothing fellow, and aint fit to teach school *no how*. His mother believes him, for she is as ignorant as he is, and is fully convinced that he is a very nice young man. She repeats his complaints to his father, backing them with the assertion that she has long suspected as much, and assures him that others can be found who will corroborate their son's sentiments.

The father insists on his returning to school and giving the teacher a fair trial. He goes again; and this time he steals a pen-knife from the desk of one of the other scholars. The owner misses the knife and complains to the teacher, who makes enquiry, and learns from two boys who sit next on either side of the above named desk, that they saw the hopeful youth take the knife. He denies the charge with all the effrontery of a hardened depredator, assuring the teacher that the two witnesses are a pair of the greatest liars out of jail. The teacher tells

him he must be searched; which proposition he peremptorily declines. He is searched, however, and the knife is found upon him. Hereupon the teacher administers a goodly number of well merited stripes to his back; at the conclusion of which ceremony, he snatches his hat and pushes for home with creditable speed.

Now comes the tug of war. He has assured his confiding maternal parent, that, although the knife was found in his pocket, he did not steal it, upon his word he did not; and that he is well convinced that one or the other of the villains who bore witness against him, took the knife and conveyed it into his pocket, out of spite to him because he knows more than they do. The mother believes every syllable of his asseverations, hastens to his father, ready to burst with rage, and communicates to him how shamefully the teacher has abused their son, after he had been the victim of a most wicked conspiracy. The father hesitates; but she bursts into a fume of anger and a flood of tears, affirming that a man as chicken-hearted and cowardly as he is, is totally unworthy of such a wife or such a son; and she further declares upon her sacred honor, that if he does not go immediately to the school-house and inflict summary punishment upon that worthless wretch of a teacher, she will never live with him another day. *Nolens volens*, the father must go to battle; so off he starts, endeavoring all the way to gather as much wrath as possible. He reaches the school house, rushes at the teacher with his eyes shut, gets kicked out of the house, and returns to his beloved one, who is waiting impatiently to hear that the school teacher has received no small measure of a mauling.

The result of the battle throws her into hysterics, and she is confined to her bed for some days. As soon as she recovers, she takes the matter into her own hands, and resolves that she will never cease, day nor night, till she makes mischief enough in the neighborhood to turn the teacher out of the school house. She now goes continually from house to house, circulating all the falsehoods that malice can invent. She succeeds in producing a strong prejudice against the teacher, among the most ignorant of the neighborhood, who are easily convinced that there is no other such a judge of the merits of a school teacher, as a she Beelzebub, who has lived, independent of the teacher's art all her life. This deluded lady will reflect sorrowfully on what she has done, when she lies on her death bed, and her son is laboring in the State prison.

There is a highly important truth in metaphysics, which must be plain to every parent, and which imperatively demands their most serious consideration. We allude to the well known fact that the human mind is never at rest, excepting in those hours resigned to sleep, which is indispensable to the rest and reinvigoration of the wearied physical system. During these hours, the mind, which our philosophy holds to be synonymous with the soul, remains inactive, in obedience to a law of its divine Author and Governor, that the necessary sleep of the body may not be disturbed by its ceaseless suggestions.

There are occasions, however, during these hours of physical repose, when the celestial ingredient of the mind is suffered to withdraw itself from its terrestrial co-element, and indulge in rambling excursions and giddy flights, through scenes of earth and fields ethereal; now poising on brinks of precipices, and now gliding through the air by the mere effort of the will; here diverting itself with numberless creations of the fancy, and there peering into realities of the future; till the earthly moiety, which remains in the body and has a faint perception of all the scenes which it passes through, is startled by some thrilling incident, and arouses the sleeping body; when it returns in an instant, and the mind resumes its regular functions. Those peregrinations and gambolings of the liberated celestial element of the mind, are what dreams are made of.

This, however, is a digression from our subject. We were reflecting on the ceaseless action of the mind when the body is awake. Now let us return and ask the sensible parent what can be more important to a youthful son or daughter, than to furnish their young minds with proper subjects to act upon. We have, in this city and throughout the State, as well as in many of the most intellectually and morally advanced States

of the Union, school houses sufficient in number and capacity to accommodate all children who require tuition. They are supplied with capable teachers in the various departments. Here is the proper employment for the young mind. In this city every head of a family has a right to send every child of his household, who is within the prescribed ages, to some one of these well conducted schools, without being called upon to pay a cent for their tuition. In these schools children will be qualified to become intelligent and respectable men and women. Out of the school houses and in the streets, they will be qualified to become blackguards and vagabonds. Where is the father or mother, who, knowing these facts, will not choose the school houses as the proper place in which to have their children prepared to enter upon the duties of life, at mature age?

With sorrow and shame we have to confess that there are many parents who prefer to let their children run lawless through the streets, there to exercise their young minds with every thing that is poisonous in morals. There to listen to and echo the coarse vulgarities, the loathsome obscenities, and the shocking profanities of the congregated graduates of the school of depravity. May heaven shed upon the minds of such parents a ray of better light.

From Tiffany's Spiritualism Explained.

On the Determination of Truth.

In commencing the investigation of Spiritualism, it becomes necessary in the outset that we find some point from which to start, or to commence our examination; for, in the inquiry after truth, we must find some standard by which we can determine truth—for unless we have that to which we can appeal to determine infallibly what is truth, however much we may investigate, we shall always be uncertain as to the accuracy of our conclusions.

Man, as a conscious being, endowed with the faculty of perceiving being and existence, and also being susceptible to the influence of that which he perceives, himself becomes the center of all his investigations in the universe; and if there is any standard by which to try truth, he must find that standard within his own consciousness. Outside of man's consciousness there is no standard to him of truth.

I will illustrate briefly what I mean, that you may perceive how I wish to direct you in the investigation of the question, What is Truth? and how shall it be determined? The science of mathematics is said to be certain and demonstrative. And why is the science of mathematics any more demonstrable than is any other science? Why is it that the truth which it affirms can be any more positively demonstrated than any other truth? Is it because number and quantity are more fixed and certain than are qualities and attributes of being and existence? Why is it that the affirmations of mathematics are more demonstrable than the truths of any other science? I answer, that it is simply owing to the mode of proceeding in our investigations. If we will adopt the same process that we do in mathematics, we can have the same certainty upon all other questions that come within the sphere of man's perceptions and affections.—The mathematician comes down into his own consciousness, and finds certain conscious affirmations pertaining to number and quantity. He puts them down as truths not to be disregarded, and calls them self-evident truths or axioms. They are such affirmations of the consciousness as everybody must, per force, admit to be true; and when he has obtained the affirmations of his consciousness pertaining to number and quantity, he puts them down as truths not to be disregarded. They are always true everywhere, and under all circumstances, where number and quantity are to be investigated. He assumes nothing to be true which conflicts with these conscious affirmations of the soul. "Things equal to the same thing are equal to one another" must be received as true throughout the wide universe, so far as the mathematician investigates; and he allows nothing to controvert that self-evident truth; and so of all other affirmations. He allows nothing, in his investigations, to conflict at all; and whatever does conflict, he affirms to be false. Then, before he takes another step, he is very careful to fix upon accurate definitions, so that we may know precisely what he means—may understand exactly the scope of what he says. For instance, speaking of geometry, he will say that it pertains to the measurement of extent, and extent has three dimensions—length, breadth, and thickness. He next goes on to give definitions of

that which is necessary to bound space—tells you what is a straight line what a curved line, what is a plain surface, what is a curved surface, etc. After having ascertained the affirmations of the consciousness of the soul, in respect to number and quantity, and having fixed accurately upon the definition of all terms to be used, he then commences by demonstration and will not go one step faster than demonstration attends him—does not launch at all into conjecture. He makes the relation between premises and conclusion inevitable; and if there be not an inevitable relation, he does not establish his proposition mathematically.

Now, what is true in respect to mathematics, is true in respect to every other subject that may come before the mind. There are conscious affirmations of the soul lying at the basis of all investigation; and in these conscious affirmations of the soul is to be found the standard by which to try the truth of whatever plane or sphere of thought. The first point to be taken is to ascertain what are the affirmations of the soul upon those points to be investigated. Our next step is to fix upon certain definitions, so that we can always understand precisely what we mean in our use of terms. Then we must see next that the relation between premises and conclusion be always inevitable. There must never be left any opportunity for the premises to be true and the conclusion false. Then we shall always be certain of having the truth.

In investigating the science of mind and spirit, I propose to pursue this mathematical course; and not attempt to argue any point that is not capable of demonstration—that is not based upon the absolute affirmation of the soul, conducted with reference to strict definitions, and making the relation of premises and conclusion inevitable. The reason of being thus particular is, that the greatest confusion prevails, not only in respect to the subject of the New Philosophy, or Spiritualism, but in respect to all subjects pertaining to spiritual life. Man does not know precisely where to begin his investigation. He does not seem to know precisely where he is certain of any thing pertaining to spiritual existence, and thinks that it must be all conjectural.

Now here is an affirmation which I believe every man in the audience will agree to be an affirmation of every one's consciousness, and that it lies at the basis of all our investigation of this and every other subject. (I will say further, that, if any individual in the audience disagrees with me, he will confer a favor by manifesting that disagreement at any time; because I wish to be exceedingly near to you, as a lecturer, and wish you to be exceedingly near to me, so that there may be the most perfect freedom of intercourse of thought and expression between us.)

Then the first affirmation of the consciousness is this: That the mind can perceive nothing but its own consciousness, and that which is inwrought into that consciousness.

Now I wish you to try that in every possible way, to see if it be true. We talk about getting information and forming ideas from subjects outside of ourselves, as though it were independent of our minds. My proposition is, that the mind can perceive nothing but its own consciousness, and that which is inwrought into that consciousness; and, furthermore, that its perception of being and existence will be according as it is inwrought into its consciousness; and by no possibility can it be any thing else to the individual; and, as a matter of course, if there be any standard anywhere by which to try truth, and know that it is true, that standard must be inwrought into the consciousness of the individual who has to apply it; and he will apply it accordingly as it is inwrought into his consciousness. Now is there any one that does not perceive that this is absolutely true? Then receiving that as a truth which every mind affirms—it can not suppose the contrary of it to be true—we must set down every thing as false which conflicts with this proposition, no matter whether it overthrows authority or not. Whatever conflicts with this self-evident truth, or affirmation of universal consciousness, must be false. Truth does not conflict with truth. You may be assured that falsehood always exists where you find conflict and antagonism. It follows then, that all there is of being or of existence in the universe that will ever be known to you or me will be that which is inwrought into our consciousness. It follows, as a matter of course, the universe can be no larger and no more perfect, than it can be inwrought into our consciousness; and it will be limited to us by our mental unfolding. Hence it will necessarily follow, that different individuals who are differently unfolded in the different departments of their intellectual and perceptual natures, will perceive being and existence in very different lights; and yet each will suppose that each sees it in the same lights, until we begin to compare

notes. There will be as many different New Yorks as there are different minds to form images or conceptions of New York. So there will be as many different mental earths or mental universes as there are minds to form conceptions of our earth and universe; and each mind will have the earth or the universe fashioned into his own consciousness, and when it will investigate, it will investigate that which is then fashioned therein, and study it as fashioned there. It follows then, as a matter of course, that when the image of the existence within our consciousness corresponds to the actuality, that is, when the ideal in man corresponds to the real in God, then man has the truth—not till then. That is, when my perception of being and existence corresponds with the being and existence, then I have the truth of being and existence. But just so far as my idea of perception of being or existence deviates from its actuality, just so far my impression is false. These conclusions follow as a matter of necessity. Hence you and I will learn at once, that the first lesson for us to learn in commencing the study of the universe, is to learn ourselves. The very first volume that is opened before us, is that which God has given us in giving us a conscious being. Here we must commence our first lesson, because every thing must be recorded in the pages of this volume. God can never manifest any part of the universe or himself to us beyond the capacity of the pages of this volume to receive that manifestation. It follows then, as a matter of course, that truth can never be communicated by authority; and when a man tells me that a certain thing is true upon his authority, I can not receive it simply upon his statement. You will understand that I distinguish between stating a truth and narrating a fact. I may receive a statement of fact upon authority.

A man may tell me that there is such a place as London, and I believe it; and I may form an idea respecting it; but the ideal London I have in my mind is very far from being the real London—is very far from being a representation of the real London. That is, the ideal London which I have exists only in my mind, has no representative corresponding in the outward matter-of-fact London. But when the real London is brought into my consciousness, I have the London. Before, I had a sort of a London. Now you will understand what is meant by a difference between forming a conception of a fact and a truth. Suppose I should say to you that the sum of the squares of the two sides of a right-angled triangle is equal to the square of its hypotenuse, you having faith in my capacity to determine truth will say, "I will believe it as a fact; but I have no perception of its truth—I have only your word for it." Now your faith is not in the truth of the proposition, but in my word. There is a truth there, but you can not receive it upon my authority. The reception of it as a truth depends upon your mind being unfolded to the plane of that truth. The question then for us to settle is, whether the conception in our minds corresponds to the actuality. If we have the means of determining that our perception is true. The truth is the perception by the mind of that which is. You may apply this rule to any sphere of investigation that you please. Then let us begin with man as a microcosm of the universe, and who is destined in his spiritual unfolding to be a microcosm of all that is in the universe; in other words, whose mind here is to begin to translate the universe into its consciousness. The universe is a great book, which it is man's business to read and translate into his consciousness, so that the image within shall correspond to the actuality without—so that he shall be a universe of himself—so that the individual in his affection by that which is transferred also becomes a divine, a god. "Is it not written in your law, I said ye are gods?" Man is to become in his impulses and character like the divine of the universe, so that he has not only all the wisdom, fact, and principle, but all the affection of the universe, to wit, the divine transferred into his affection, so that in his outward form and inward being he is a child of God, created in his image. Thus, so far as we proceed day by day in translating the actual and real universe into the perceptive and ideal in us, so fast are we unfolding and growing up into knowledge; and when that knowledge is united with the truth and affectional impulses converted into wisdom, we are made temples for the indwelling of the divine spirit. It becomes us, then, to make use of all means within our power to perceive this great volume that God has opened before us, and given us the means of studying, translating into our minds, and making our own. Looking at man, then, as a conscious being, one that possesses the faculty of perceiving existence in all its various modes of manifestation, and also of perceiving being itself, thus having within himself that whereon God can write not only the phenomena, but the law and science of being itself, let us become free men

lovers of the truth, determined to be honest with ourselves and the world, determined to know what can be known, and not to be deceived either by our own appetites, passions, or lusts, or by the influences that others may extend over us to turn away our minds from earnestly and truthfully investigating all subjects. The mind that is afraid to look upon the wide universe, to receive the image that God would impress upon it every day and moment of his life, is denying the birthright of his soul.

Man as a conscious being, is the subject of three degrees of conscious perception—he can be subject to no less and no more; and being influenced by what he perceives—three degrees of affection. In other words, there is laid the foundation for three spheres of thought and three spheres of affection. He can possess no more—no less. Now I am to demonstrate this to be true in such a way that every one of you shall know its truth. I begin first to prove that these spheres of knowledge and affection exist in you, because it is my business, after having proved this—if I should succeed in proving it—to show that in the wide universe there are but those same three spheres of knowledge and those same three spheres of affection and love—no less and no more; that man possesses within himself the elements of all knowledge and affection that exist in the wide universe. Unless he did possess these elements, he could not investigate the universe; for he can only investigate that, the elements of which exist within his consciousness. In the first place, man has that faculty by which he perceives the mere phenomena of existence, or, in other words, he has that department of conscious being which is addressed by what we call the physical senses, the scope of which is to reveal to him facts and phenomena in the material plane of existence. The physical senses can only reveal to him the facts and phenomena. In this respect man differs not at all from the animal, which possesses the same number of physical senses, and is impressed by the same light that impresses man's senses—is subject to the same conditions. The law by which perception is awakened in the consciousness is the same in the animal as in the man. But man possesses also another element that is not content with mere investigation, or mere observation of forms and phenomena. You see this other nature is manifested in the little child after he begins to walk about and observe the forms of things. There are certain things he can not ascertain by the use of the physical senses, and he asks his parents for further information. If you will examine the philosophy of asking questions, you will perceive that it is a means of gaining information by the exercise of some faculties higher than the physical senses. It is seeking for information that shall be applied to the consciousness, that shall be represented by ideas that exist in the mind. We may suppose that Sir Isaac Newton and his dog were sitting in the orchard, and that both saw an apple fall to the ground. The dog could observe the fact as well as Sir Isaac Newton, but Sir Isaac Newton perceived that there was something involved in the fall of that apple, which the dog never thought of. The dog confined his observation to the mere fact; but Sir Isaac Newton perceived, by the aid of a higher faculty, that there existed a law which he wished to ascertain, and therefore commenced investigation to discover it. This department of mind which led Sir Isaac Newton to make this investigation was not content with observing the mere facts of phenomena of existence, but wished to investigate that which was concerned in the production of the phenomena. That faculty gives rise in man to this second sphere, which observes not the phenomena, but investigates the law or proximate causes of phenomena, and opens the field of science and philosophy. Hence the second sphere of thought is that sphere which investigates the relation of things and determines the law of action and manifestation through that relation. It belongs to what we call the relational, the middle, or mediatorial sphere; because it embraces the means by which causes operate to produce effects. For instance, I speak and you hear. I am a cause of producing a sound; your ears are affected by the sound produced. The atmosphere is the medium by which the action is transmitted from my organs of speech to those of hearing. The physical senses notice the fact in the physical sphere; the intellectual perceptions notice the means by which the fact is produced. The next, the highest, the inmost, absolute nature is that which perceives the absolute cause of these effects.

There is a sphere of mind in you that observes the mere effect; there is a sphere that investigates the relation or law by which phenomena are produced; there is also a sphere of mind which searches after and perceives the absolute cause of the phenomena. Now, inasmuch as all being or existence must come under one of these forms, either its pheno-

menn, the means by which they are produced, or the cause which, through the means, has produced the phenomena, there can be but these three departments of conscious perception: the physical or intellectual, the moral or relational, and the divine or absolute, which perceives the absolute of all being. To illustrate the difference between the relational and the absolute: When Sir Isaac Newton discovered the existence of the law of gravitation, and found it the same that caused the motion of the planetary bodies, it was supposed that he discovered the cause of their motion. He named that law attraction, or attraction of gravitation. Now we turn upon Sir Isaac Newton and ask, What is attraction of gravitation? The only reply that can be made is to speak of its effects. However intellectual the mind may be, it must be ignorant of the absolute, because it belongs to the sphere of relations. You can not analyze the infinite. You can not compare the infinite. It is only in the sphere of the finite that the intellectual faculties have power to pursue their investigations. That which perceives the absolute must of itself be absolute; that is, the finite can not receive the infinite—the finite can not embrace the infinite.—Therefore, if the infinite is ever to be represented to man, there must be a department that is receptive of the infinite; and that department must be infinite, or it can not receive the infinite. When I dwell more particularly upon this subject, I will endeavor to make it apparent to you so far as language is capable of making it.

Corresponding to the three spheres of perception there are three spheres of affection. The first sphere is called the sphere of self-love, or to use a word which would express it in every relation, I would call it lust; that is, the desire for self-gratification. This is the lowest sphere pertaining to the finite, and corresponding to the spheres of fact or phenomena.—The second sphere is the sphere of relational love, and that divides naturally into two departments—the love of unconscious nature, the love of sciences, etc., and the love of conscious being, or moral love, by which man loves his neighbor, some conscious being out of himself. That is the second sphere of love, known as relational, and it belongs to the sphere of relational truth, or the sphere of intellectual and moral investigation. There is a third sphere of impulse or love, known as the divine or absolute love, called the love of God, the love of the infinite. In one of these three spheres is every man's ruling affection to be found—in the sphere of self-love, seeking self-gratification; or in the sphere of moral love, seeking the welfare of his neighbor; or in the sphere of divine love, loving as God loves, universally—not objectively, but subjectively, all the wide universe. There can be but just these three spheres. Now if each of you will investigate, you will readily recognize two of the affections at least to which have called your attention, self-love, and social love, but more particularly self-love, desire for self-gratification, desiring that you may be first made happy, and then leaving the world to be happy afterward. The love that goes out of itself, and loves some being out of yourself, is exemplified in the love of a true husband for his wife, of a parent for his child, of a brother for a sister. All these loves give indication of the second sphere of love, known as charity, good-will to the neighbor. This love is the means by which self-love is first overcome or destroyed. The individual is brought from self-love, through charity, to divine love, just as, in his knowledge, he is brought from the sphere of fact, through relation, to the absolute of being; and hence, in the spheres of unfolding, the three degrees are necessarily absolute. Look at society. What is it but the aggregate of individuals composing it? Society, separate from individuals, is nothing. The love of society is only the love of the aggregate of individuals. Now, inasmuch as the love will belong either to the sphere of self-love, charity, or divine love, you will find that society will always be expressive of one of these three loves, never the third, though. We say of society, when we look to the principles that govern it in its administration, it is but the embodiment of the character and will of those constituting the government—it is but an expression of the individuals composing it. Therefore there are three spheres of government corresponding to the three spheres of the individual. For individuals living in the selfish nature, the government will be a government of force. The individual who has come out of this obeys the truth because he loves the truth. He does not feel the restraints of law that says, Thou shalt not steal, Thou shalt not lie. He does not know that there are any such laws in the State. He never felt any restraints. That individual is not in the sphere of self-love; and the government over him is not a government of force. The government over him is a moral government, and has its place in his affection.

Coming out of the government of force, man comes into the second, the Christian, or government of moral love, the government of charity. He then comes under the "new commandment I give unto you, that ye love one another." This second, or mediatorial sphere, is a moral one; hence this dispensation has been called the mediatorial dispensation. Hence I say there will be a second sphere of government, or second dispensation, as it was called; but that dispensation is only the magnification of the individual. It is only the representation of society as one great individual. Then there is a prophecy of the third and perfect dispensation, which is called the millennial, the divine dispensation. When the second shall have performed its mediatorial work, when every individual will have been perfected in his moral nature, and shall be prepared to receive influx from the divine, then will arise the third dispensation of government, known as the millennial. If we refer to the forms of expression by which it is designated, we will find it spoken of as taking place at the consummation of the age, at the end of the world, when that mediatorial age is through, when man is perfected in his moral nature, has put down all rule and power; then Christ himself becomes subject to the Father and God, the Divine, becomes all in all. That brings in the third dispensation, the third sphere of government. These three spheres of love in man lay the foundation for the spheres exhibited in the Spirit-world. The governments upon earth, as well as in heaven, have their basis in man. Man is but the footings-up of all past ages; and the Spiritual worlds have their foundation in him. Therefore, when you and I wish to study the Spirit-spheres, to know what constitutes a sphere and degree, we are not obliged to go out of ourselves and look into space ten, fifteen, or a thousand miles away. That is not the way to study the Spirit-world. The way is to go within and study the spheres of Spiritual being and affection. Individuals who are in either of these spheres are allied to one of the three spheres in the Spiritual world. The first is called the lowest, or dark sphere, the sphere of outer darkness, sometimes called the grave. The grave was called the place of darkness, where there was neither knowledge, or device, or wisdom, and was that to which allusion was made in saying, that those in the graves shall hear the voice of God, and shall live. It is sometimes called "Gehenna." It corresponds to man's lustful nature, and represents the darkness and impurity of man under the influence of his lusts. That is what characterizes the first or lowest sphere of Spiritual being. The second sphere corresponds to man's intellectual or moral nature. It is called "Paradise," the place of happiness. Jesus said to the thief on the cross, "To-day shalt thou be with me in Paradise." Two days after, when Mary met him at the tomb, and offered to embrace him, he said, "Touch me not, for I have not yet ascended to my Father."

He had been in Paradise—in the second sphere—and he told them that when he ascended to his Father they should see him no more. Both Gehenna and Paradise are spheres of spirit-manifestation. Those who are charitable, and who do possess truly spiritual natures or affections, are in alliance with Paradise. Those in lust are in alliance with the sphere of lust or Gehenna. Those who have passed through, and fulfilled every impulse and every love in the second sphere, are said then to be brought into the divine presence. They no longer need a middle man between them and the Divine, because the Father can then speak directly to them. But so long as man is in the sphere of outer darkness or in Paradise, there is between him and the Divine (and he must approach by a mediator) something that can take the things of the Father and make them manifest to him in the visible sense. But when man has come into the third sphere, there is no longer a middle man; Christ himself becomes subject to the Father, and God becomes all in all. Then comes the New Dispensation, or the Consummation of the Christian Age. The point to which I wish to call your attention is, that the governments in earth, as well as in heaven, all have their basis in man—man being but the footings-up of all the ages of eternity. All is summed up in him; and he is the footings-up of all that preceded him; hence all the Spiritual spheres have their basis in man. Therefore, when we wish to study the spirit-spheres, we are not obliged to go out of ourselves and begin to look off into space ten, fifteen, or one thousand miles away. The way is to come within, and ascertain the sphere of Spiritual being, Spiritual perception and affection; for all there is of the Spiritual universe is what has its basis in the individual spirits who constitute the spheres. As the societies of earth are composed of the individuals of earth, so are the spheres of the heavens composed of the individuals of the heavens;

and the ruling nature of the different spheres is but the aggregate of the ruling loves of those composing those spheres. The laws of the spheres are but the laws of those composing the spheres. We are to be developed and unfolded consciously till the whole universe is translated into our consciousness. There is but one way to study the universe, and that is to come down into ourselves and study ourselves. This idea of looking out of ourselves, looking to any external method outside of our consciousness to find out what constitutes a Spiritual sphere or degree, is all fallacious. Spirits may come and rap, talk, and preach till doomsday; if they can not find the elements within your consciousness out of which they can construct that Spiritual sphere, you can not perceive or get any true idea of Spirit-spheres. It is as though I were born blind, and had never seen the light, and of course knew nothing of light, color, and darkness, and some individual should endeavor to make me believe that I was living in total darkness, when there would be no part of my being to which he could appeal to make me believe. There would be no possibility of conveying the thought to my mind, because I should have no conscious experience of light, color, etc. Outward language could not give me the idea. Unless I have had the conscious experience to give me the idea out of which to construct the idea, the Spirits from the Spirit-world may come from every sphere and degree, and they can not convey to my mind an accurate idea of those spheres and degrees. If they would make me understand who God is, and what he is, they must find in me the elements out of which to construct that God. I say it is useless to look for information out of yourselves until you know what is in yourselves. The first lesson is to learn who and what am I. I propose to commence my investigations in each individual's own consciousness, starting with affirmations of that consciousness, and with definitions about which we can not disagree, and then go forward step by step, demonstrating every point and ascertaining the law of manifestation as that law is revealed in us. I do not ask Spirits, and do not wish them to come to tell me about the law that governs in their sphere. The truth is, we can not avoid the fact, that all communications that come understandingly, must come in the method that God has ordained, and that method is that it must be written by his law upon our consciousness; and when it is written so, Spirits can come and point out the writing to us; and that is the best they can do. I desire you to understand distinctly what will be the basis of my lectures, what will be the points I shall attempt to establish. I shall endeavor to prove Spiritualism; I shall not come to the raps for a considerable time. They are so far off, I shall not attempt to prove Spiritualism by rapping for some time yet. The truth is, a large portion of the world have not yet been able to appreciate the raps. We must make considerable progress before we can get the philosophy of the raps. We have much to learn yet before we can get the full benefit of a simple sound, even though it be not accompanied by much intelligence. The first lesson I shall attempt to teach—pardon me for assuming to be a teacher, I will be a pupil at any time—is how to study and know yourselves; how to ascertain the laws of your being, action, and manifestation; how to determine what is not Spiritual in you; how to determine whether you are under Spirit-influence or not—for there are laws by which all these things can be determined. In my investigation I shall perhaps be able to determine where that terrible creature, Jack, the Giant-killer, the Odyllic force, resides, and show what it can and what it can not do. And I promise, too, in the face and eyes of all theorizers who believe that the Spiritual manifestations are traceable to this force, and to the satisfaction of everybody else, to demonstrate that it is not competent to produce them. I will demonstrate it according to President Mahan's hypothesis. I will show by every known law of nature that the power exerted at the brain's centre, in a single instance he has given, was equal to a thousand steam-engines of a million horse-power at the distance of five feet from the brain. But that will merely come in as collateral when I consider the objections offered to our theory. I will endeavor to consider every objection which any objector has proposed to bring forward. I do not stand here to boast, but what I speak is to me absolute. I stand here fearlessly, and invite all classes of minds to raise any objection they can to the Spiritual theory; and I bind myself to answer them instant, or confess my inability to do so. The invitation commences now, and extends to every moment I am in the city.

In my next lecture I shall begin with the question of Spirit-spheres, and endeavor to unfold to the consciousness of each of you the evidence of the existence of a first sphere, from which you will all do well to es-

cape; and shall then proceed to prove the existence of other spheres, namely, the second, or relational sphere, and a third, or divine sphere. I invite skeptics and atheists in particular to be particularly captious.

For the Age of Progress.

A Poem through our esteemed friend and brother P. B. R.

The sunny clime of Aiden—

An Hemanic inspiration.

Have ye heard, have ye heard of the sun-bright clime,
Unstained by sorrow, unhurt by time,
Where age hath no power o'er the fadeless frame;
Where the heart is fire and the eye is flame.
Have ye heard of that sun-bright clime?

Crystalline waters are gushing there,
And beings of beauty, strangely fair,
And a thousand seraphs are hovering o'er
The dazzling wave and the golden shore,
In that beautiful sun-bright clime.

There are myriad angel-forms, in white,
Beings of beauty clothed in light,
Who dwell in their immortal bowers,
Mid the countless hues of myriad flowers,
Which bloom in that sun-bright clime.

And there is a city whose name is light,
And the diamond's ray and the ruby bright,
And ensigns wave and banners unfurl,
O'er topaz walls and gates of pearl,
In that gem-hued sun-bright clime.

Ear hath not heard and eye hath not seen
Its songs of joy, or its radiant sheen;
For its lamps of light and its harp of gold
And its crowns of glory can never grow old,
Nor fade in that sun-bright clime.

But far away is that sinless clime,
Unstained by sorrow, unhurt by time.
'Tis where the song of the seraph swells,
Where the radiant Lord of glory dwells,
Where justice and love to man are given,
The home of the soul, the blessed Heaven,
Is the name of that sun-bright clime.

HYLAS.

Mankind clothe their ignorance by the all-comprehending term, *mystery*, which is but another name for ignorance. When they find a subject baffling their powers of comprehension, they are ever ready to exclaim, "It is a great mystery, beyond the ken of reason, and it is a great sacrilege to attempt to reveal it, for God has concealed it from human effort." Alas! for human ignorance, crushing the millions down, down the dark and loathsome ways of death. Alas! for human weakness, grasping the shadow, while the substance passes by them unobserved.

Thomas Gales Forster.

This extraordinary speaking medium, having settled himself permanently, as a citizen of Buffalo, holds himself ready, under the guidance of his controlling spirits, to respond to the calls of those who require his services in other localities. Letters for him may be addressed to the care of S. ALBRO, *Age of Progress* Office.

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THE public are respectfully informed that the subscriber is prepared to construct sewers at the shortest notice and on reasonable terms. A line addressed to him through the post office—box 2409—will meet with immediate attention. Ap. 5. tf 26 A. WEBSTER.

TAKE NOTICE.

THAT WILLIAM BLANCHARD, of Lockport, N. Y., is our authorized AGENT, to receive subscribers for the *Age of Progress*, and to receive and receipt advance payments.
Buffalo, March 26th, 1855.